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*for Worsden see page 394*

BOARD OF HOME MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
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S. HALL YOUNG,  
SPECIAL REPRESENTATIVE

August 12, 1921.

Rev. John A. Marquis, D.D., LL.D.,  
156 Fifth Avenue,  
New York City, N. Y.

My dear **Dr.** Marquis:-

This report is of immediate and of pressing importance in-  
as much as it concerns the salaries of the missionaries who are min-  
istering to native churches in Southeastern Alaska.

I have made a much more extended itinerary than I expected to make. After visiting Ketchikan and Wrangell and the various fishing camps in the vicinity of Wrangell, I went back to Ketchikan and with Dr. Story, Mrs. Story, Mr. Falconer and daughter, and Mr. Reinhold, I went to Metlakatla, remaining over Sunday and holding a meeting there. Although Edward Marsden was absent, I conferred with the principal elders and natives and got a good view of the situation, especially in regard to the ability of the natives during the ensuing year to help themselves in the matter of the minister's salary. I preached two Sabbaths at Ketchikan and canvassed Mr. Falconer's field quite thoroughly, then with Dr. and Mrs. Story and Mr. Reinhold, I went on the gas boat Confidence to Hydaburg, remaining there two days and then with Mr. Bromley made a trip on the mission boat Tornado to Craig, and Klawock, and two great fishing camps, Hole-In-The-Wall and Steamboat Bay, then to Token, Chican and back to Wrangell. I spent a Sunday at the fishing camps, preaching to the natives and also held week day meetings at Klawock and Hydaburg during that trip. Now I am on the longest and most important trip of all. On July 21st, I took a steamboat for Juneau, stopping at Petersburg on the way. I spoke three times at Juneau, Sunday, July 24th, to large audiences. Mr. Beck and Mr. Waggoner had been working almost day and night on the Lois for two weeks with the assistance of engineers, giving the engine the only complete overhauling it had had for more than ten years. July 26th I proceeded on my way, with Mr. Waggoner Navigator, Mr. Beck as Engineer, Mrs. Beck as Cook and Ralph Waggoner as deck hand, to make a tour of the Northwestern part of the *archipelago*. During this tour of over a *thousand* miles, I held meetings at Punter Bay the 27th, at the great cannery of Port *Althorp* twice on Sunday the Thirty-first, at Hoonah August First, at Tenakee with the white congregation August Second, at Kake August Third, at Killisnoo and Sitkoh Bay August Fourth, arriving at Sitka Friday, August Fifth. I preached to both native and white congregations Sunday, August Seventh. We waited for the arrival of the mail by the Spokane, August Ninth, and for the last three days have been making valiant efforts to resume our trip to fishing camps



and settlements, and we hoped to arrive at Juneau, Saturday, August Thirteenth. However, on account of a hot box which necessitated much work in the machine shop, we have been compelled to remain at Sitka and I expect to speak two or three times here Sunday, the Fourteenth. We will then make haste to Juneau where we hope to arrive by Tuesday evening, August 16th. I then expect to take the first available boat to Haines and Skagway, stopping at these places long enough to canvass the situation and then go back to Juneau and Wrangell. Thus I have visited all of the native missions in Southeastern Alaska, except Haines and Klukwan, and have collected sufficient data concerning those places to enable me to make an extended report.

Inasmuch as I have had the task of preparing the budget for Alaska, and as I myself originated the plan of pressing the native missions toward self support, it is fitting that I should make this report and these recommendations now that I have posted myself more fully concerning the facts and the condition of the native missions this year.

Speaking generally, I would say most emphatically, that none of the native missions are able to pay all, or nearly all, of their assessment fixed by the Board for this year. Any attempt to force them toward self support will result not only in failure, but in great embarrassment to the missionaries and other workers.

The natives of Alaska are in the worst condition, financially, that they have experienced in twenty years. They depend principally upon fishing and work in the canneries for their money. During the war the canneries went wild. They were multiplied and enlarged beyond all of their expectations before. The order placed by the Government for forty million dollars worth of canned salmon in one year caused the canneries to put on all of the force they could muster and to enlarge their plants to three or four times their normal size; and they canned all kinds of salmon, King, Sockeye, Cohoes, Humpback and Dog Salmon, getting enormous prices for all varieties. When the war suddenly closed, it left these canneries with millions of cases of canned salmon on hand. Some of them had made large fortunes in one year. They had paid the Indians, also Japanese, Filippinoes and other foreign workers, wages undreamed of before. The natives, inspired by this, secured a large number of gas boats for trolling and fishing with gill nets, most of them paying part of the money down and going in debt for the rest. The collapse of the boom caused millions of dollars of loss to the canneries and the embarrassment of all. Lee Wakefield, who is an elder in Dr. Matthew's Church in Seattle, and whose first wife was my niece, told me that he had lost a round million last year, and <sup>the</sup> two canneries of his six or seven which he would retain and run this year, would be run at a great loss.

Of the sixty-five canneries which have been erected in this archipelago, most of them of very large capacity, there are only twenty-two now running, and these only a small part of the time. Those which are running are canning only Sockeye or red salmon, which formed only about one-tenth of their output in boom times.



The natives who found abundant work at large wages two years ago are now entirely out of employment. Those who have found work in the cannery work but a small part of the time and at less than half the wages they formerly received. Many of them are trolling, some by gas boat, others by hand in small boats or canoes. They get for their fish, most of which is sold to cold storage or mild cure plants, less than half the price paid two years ago, and in some cases less than one-third the price. Many of them cannot pay even the interest on their debts, and will lose their boats and what they have paid on them.

On the other hand the cost of living for the natives has greatly increased. They have come out of their old community houses into cottages which they have built for themselves. Their children require better food and more costly clothes. The prices of food and clothing have not come down appreciably in this part of the world. The natives are out of money and wondering how they will get through the winter. While their needs have increased, their resources have greatly fallen off.

To particularize by stations, commencing with the South.  
First, Ketchikan.

Mr. Falconer's Missions are at Ketchikan, Saxman and Kasaan. There are ten salmon canneries in this district, none of which are running this season. The natives have been doing much trolling for King salmon and Cohoes (red) which they have been selling as fresh salmon to cold storage plants and to the mild cure plants. This market lasts but two or three months and the catches are very uncertain. The cost of living to the natives here has very greatly increased. They are trying to educate their children and to improve their houses and their general condition. A recent letter from Mr. Falconer says "Few if any, of my natives are making anything this season. If things do not improve before the season closes, there will be harder times next winter than there was last when some did not have enough to eat." To try to collect the three hundred dollars assessed against this mission would be worse than futile. The people simply cannot pay it, and Mr. Falconer with his present family cannot live on less than he is receiving now. He must receive the full amount of his salary from the Board or greatly suffer. His people will take care of the incidental expenses at his preaching places and will respond to a request for a contribution to the Board of Home Missions, but that is all they can do.

Second, Metlakatla.

There is one salmon cannery here which is working a small part of the time this season. This cannery employs partly Japanese and others from the outside, and in part employs the Tsimpshean natives. It will run but two or three months this season, and is paying less than half the wages paid last year. The Metlakatlans are scattered all over the Archipelago trolling, and trying to sell their catches to cold storage men. They are in such straits that the houses of many of them which have been partly built are standing half completed. A number who had started to high school and college are compelled to stay at home as they have no money to go on with their education. Since



they are put out of the big church at Metlakatla they will have to build a church of their own. The Presbyterian Church at that place is brave and industrious and thoroughly interested. Whatever we may think of the division at Metlakatla, I have become convinced by actual contact with them that the division was necessary, and that it was forced upon them by Mr. Duncan and his executors, and that the great majority and by far the best part of the Metlakatleans have committed an act of heroic self sacrifice in severing all connection with the Duncan Church for the sake of their liberty to worship God according to the dictates of their own consciences and for the sake of their children.. Mr. Purvance, Superintendent of the School at Metlakatla, who entertained me is a Methodist. He says that the Duncanites do not compare in character and influence with the Presbyterians, and that it is his belief that the only right thing for our Board to do is to liberally support Edward Marsden and his church; that they are the only hope~~xxxx~~ of Christian progress ~~for~~ many of the Tsimpsheans in Alaska.

They are planning the erection of a church this fall. With what money they can get from the Board of Church Erection, they are preparing to put up this church before cold weather sets in. They will give to the utmost of their ability in money and will do all of the work of erecting the church. They have been advised by the Committee of the Presbytery not to make their plans too large, but they should have a seating capacity of at least three hundred, and possibly three hundred and fifty. The Sabbath I spent there, one hundred and seven were in attendance and not one Duncanite. *Most of the people were away.*

I am convinced that Mr. Marsden ought to receive the full salary of Sixteen Hundred Dollars this year from the Board. If this is granted, and the Board has shown its sympathy for, and confidence in them, I believe they will rapidly progress to full self-support.

### Third, Hydaburg.

I accompanied Dr. Story to his station here, and met some of his people at Hydaburg and a larger congregation of them at Steamboat Bay, some seventy miles Northwest of Hydaburg. There are three canneries in this district, none of which are running this year. The people are scattered to many places, some of them as far as one hundred and twenty-five miles from their homes. They are trying, and have been doing what they could by their gardens and fishing to put up food for the winter, but they are hard up, very hard up. Mrs. McLeodl, who was for many years a teacher among the Hydass and who has resided in that region for nearly forty years, says that this year the Hydass are in worse financial condition than in any year in her previous experience among them. They are a brave and energetic people and have made more progress than any other natives in the Archipelago, with the possible exception of the Tsimpsheans at Metlakatla. They have undertaken to build their church at Hydaburg, and have it mostly completed. However, there is still much to do on the church. I will enclose some pictures which will give you an idea of the progress made. The installing of the heating plant, the completion of the cupola, underpinnings, etc., will take several hundred dollars in money and much labor on the part of the people. They purpose to complete the church the coming fall and winter and to pay all of its running expenses. More than that they cannot do.



Dr. Story impressed me as a remarkably level headed, earnest and capable man. He has had five years experience in Japan as a missionary. He will do all that can be done for his mission, and will press them as far as possible to self support, but he must be given time to learn his people and their needs. A letter just received from him says "We have been getting nicely started. A few of the Hydass are coming back and it is expected all of the women folk will be here within a week or so. They have been finding no fish at Noyes, and they are going to fish at Jackson Island. Hard times are predicted for them this winter."

The spirit of Dr. Story is shown by this paragraph in his letter with regard to the boat. "I believe I would not be willing to press the matter upon the Board before next summer. I can see a lot of work right here in Hydaburg on the Manse and Church, and that would leave me very little time for the boat before next summer, and I think by that time ~~Mr. Brock~~ <sup>Bromley</sup> and I can follow up the people with Mr. Cloudy's <sup>little</sup> with the use of his boat. After the house is finished, I should like to clear the lot of stumps and logs. I want to go slow until I am sure, then I want to go fast. I think the Hydass will have to learn to do something for a living besides fishing and trapping."

Under these circumstances, I believe that the Board's assessment of three hundred dollars upon the Hydass is impossible of collection and ought not to be made this year. Dr. Story will need his full salary of Sixteen Hundred Dollars, and it should be furnished by the Board.

#### Fourth, Klawock. (Bayview)

I spent almost a week with Mr. Bromley on his little boat "Tornado". I was impressed with the earnestness of Mr. Bromley, rather than with his ability or grasp of things, but I believe that he is doing the very best he knows, and that he should be encouraged in his difficult field. Since Mr. Howe's departure, Mr. Bromley has had charge of the Hydaburg field and has faithfully ministered to both charges as well as he could. His field is very large and widely scattered. Within its boundaries there are eight salmon canneries, only three of which have been running this year, and these with small forces and only about one-third of the usual time. They have been canning only "reds". They have been employing a few of the Klawock people but paying them less than half of what they received two years ago.

Mr. Bromley has nine preaching places. At Klawock there is a population of three hundred and forty natives, the great majority of whom are members or attendants at the Presbyterian Church. A distracting influence has come in here in the person of the Salvation Army. There are eight commissioned "envoys" of the army at Klawock, and among them Mr. Benson, a former employee of our Board, who is doing his best to steal the members from the Presbyterian Church, and is succeeding in too many cases. Constant vigilance on the part of the missionaries is necessary at this point. I held a meeting at what is called "Hole-In-The-Wall" on the Sunday morning which I spent in that region and had an encouraging congregation on the beach. Sometimes there are eight hundred Thlingets there and two hundred whites. It is adjacent to the town and a great trolling point. A disreputable class of whites



and Mexicans with a few Filippino~~s~~s are employed in making "Hooch" and selling it to whites and natives. To the credit of the Klawock natives it can be said that very few, if any, of the members of the Presbyterian Church have been led astray by these designing men. The other canneries and fisheries in the neighborhood, nine in all, must be visited by Mr. ~~Beek~~<sup>Bromley</sup> in his boat during the seven or eight months in the year and he must hold meetings every Sunday at both Craig and Klawock, nine miles apart.

This year in this region, as in the other missions, is the hardest in the history of the natives. Many of them are in debt for their boats. Some of the younger people are laboring faithfully to get money that they may pursue their education. There is an instance of one slender delicate featured girl, Margaret Snook, whom I met at Hole-In-The-Wall. She has taken one year at the Sheldon Jackson School and when I saw her she was trolling by hand in a heavy boat, trying to make enough money to pay her steamboat fare back to Sitka and to provide clothes for another year. I shall not soon forget her bright but pitiful smile when she showed me her hands bruised and calloused by the cords as she was pulling in the salmon in her effort to make money enough to get back to Sitka.

Added to the financial embarrassment of the Indians is the fact the Mr. Bromley, as I wrote you, and as he has written you, is compelled to take his little daughter, who is afflicted with chronic bronchitis, to a warm climate for the winter, his wife also being in rather delicate health and needing the change. Mr. Bromley is entitled to the four months vacation, and if the Board has not money to advance according to their agreement for his expenses, he proposes to pay the expenses of himself and his family to Los Angeles, leaving Klawock the first of October relying upon the Board to reimburse him for this expense next year. Mr. Bromley desires to improve his time while absent on this vacation by taking a special course in Bible study and the practical work of the ministry. Thus he will be absent from the field from the first of October until the last of January. It is simply impossible to collect the Two Hundred Dollars for which the Board has assessed the Bayview Church, or any part of it this <sup>year</sup> season.. Mr. Bromley, however, promises to do what he can toward raising the amount next year, if times improve, and he is hopeful of raising the full assessment.

#### Fifth, Wrangell.

Both Mr. Diven and I have written considerably about the situation at this old mother mission. It is impossible to exaggerate the difficulties which surround the Wrangell Presbyterian Church. When Mr. Diven arrived there were only seven members left of the white church, and less than forty could be found in good standing in the First, or Native Church. My old members, of which one hundred or more, were in good standing when I left Wrangell, are nearly all dead. Their children also are dead, many of them, and less than half of those that remain are in the church. The grandchildren of these old members, most of them showing mixed blood, exist in quite great numbers and the encouraging number of them attend the Presbyterian Sundayschool. By reason of a succession of unworthy and incompetent ministers, with long



intervals between them when there was no pastor at Wrangell, the church is almost dead.

Wrangell is a very important place, and is the key to the situation in Southeastern Alaska. From the Stickine Tribe have gone forth more teachers and influential natives than from any other tribe. It is hard to see its present deplorable condition. Mr. Diven is beginning the building up of these two valuable churches with infinite patience and great wisdom. I do not know of another man who could do this work so well.

The financial situation is very difficult. There is the Manse to build. The ladies of the white church have undertaken to furnish the new manse, and they had on hand a month ago over Three Hundred Dollars for that purpose. The Ladies' Aid Society which has existed through all the troublous times of the past is still large and full of vim, and is composed of a number outside of the membership of the church, but who are interested in it and willing to spend their time and money for its advancement. Many of them have children in the Sundayschool, and Mrs. <sup>Mason</sup> Nathan, one of the members, has kept the Sundayschool going, while Mrs. Paul-Tamaree has kept the native church in existence. The situation is by no means a hopeless one. I believe that it will continue to improve and that under Mr. Diven's leadership the church will grow and prosper.

The Episcopal Church, under the leadership of Mr. Courser, a deposed Presbyterian minister, has at present a larger membership than the white Presbyterian Church. He has also quite a large following among the natives.

The Salvation Army has its Headquarters there, and Captain Jayne a Chief Officer in the Army, has his residence in Wrangell. The Army with its noise and rapid reconversions, which are too often a cover for repeated sins, has considerable hold in Wrangell. The most of the white people and many of the natives are godless, and many of them openly scoff at the church. Many natives and whites get all kinds of hooch whenever they can, and misdemeanors are frequent in spite of the wisdom and care of Judge Thomas, who is an elder in the Presbyterian Church.

At Wrangell, as elsewhere, the natives are hard up as well as the whites. There are six canneries in this region, only one of which is working and this less than half time and putting up only red salmon. It employs a few natives, and the small shrimp cannery and crab cannery and the Wrangell Sawmill employ others at times, but none of them are running constantly and most of the natives that come to Wrangell from many parts of the Archipelago are without employment. The Stickines are degenerating, and immorality has left its dire result. I believe that the Stickines have lost more by death the last forty years than any other tribe. While the pendulum ~~is~~ <sup>seems</sup> about to swing the other way, the death rate still exceeds the birth rate.

Under these circumstances it would be unwise and absurd to try to force the native church to contribute anything this year



toward the pastor's salary, and in consideration of the facts in connection with the white church, I believe they should not be asked to do anything more than furnish the Manse. The natives will do their share toward contributing to the incidentals of the church, including the payment of the janitor and interpreter, but this is all that should be required of them.. You can trust Mr. Diven to do his best toward getting a good home mission collection from this church, but that is all that must be asked of him this year. He is famous for his ability in working churches up toward self support, but you must give him time in this case. All the pastor's salary this year should come from the Board.

Sixth, Kake.

*comparatively* } This interesting mission has conditions very different from those which prevail at Wrangell. There are very few whites at Kake, and these are of <sup>as adults</sup> good character. The people are homogeneous, belonging to one tribe and nearly all belonging to the Presbyterian Church. There has never been any great distraction in the Kake Mission and they have had a succession of wise and consecrated ministers. The membership includes nearly all of <sup>the adults</sup> people and many of the children of the village, and the spiritual condition seems to be more satisfactory than in most of the missions farther south.

But the people are poor. They depend entirely upon the salmon cannery <sup>ies</sup> for their money. They have not built as pretentious houses in Kake as are to be seen at other mission stations, but have all come out of their old community houses and are living as white people.

There are eleven salmon canneries in the large region reached by the Kake Mission. Only two of these are running this year, and these only ~~at~~ part time. The Indians have been trolling all summer and selling their salmon to the cold storage and mild cure establishments. The minister, if he had a boat, would be absent with his family at canneries and fishing stations, nearly all of seven months of the year. There is little prospect of a revival of the salmon business. Not only were the fisheries in the vicinity of Kake fished out during the boom times, but the canneries in putting up any kind of salmon and in any degree of freshness turned people against the salmon market. It is said that not more than one-tenth of the canned salmon is called for in the United States that was sold in anti-war times. The market is thoroughly discredited.

Mr. Fitzgerald said "Here people have no money this year. They will live this winter on dried salmon, clams, crabs and berries. Some of them will have a few potatoes which they have raised in their gardens." He said "I will do my best, but I have no hope of raising any considerable proportion of the Two Hundred Dollars which my people are assessed."

Mr. Fitzgerald needs all of his salary, and it should be paid by the Board this year.

Seventh, Juneau.

Here the condition of the native church is quite different from



that of the other native missions and yet no less trying. This church is composed of people from the various tribes scattered over all of the northern part of the Archipelago. Formerly the Takus formed the greater part of the native population of Juneau; now there are very few of that tribe and almost none who attend the Presbyterian Church. The tribe has dwindled from being one of the largest and most powerful of Southeastern Alaska to one of the smallest. A Catholic Mission absorbs most of the remnant left living. I found at the meeting I addressed on Sunday evening as I came through Juneau, representatives of the Auks, Chilcats, Hoonahs, Sitkas and Kakes. These tribal names are disappearing, so that some of the people hardly know to which tribe they belong. Unlike the other natives those at Juneau do not depend principally upon fishing for their living. There are six salmon canneries in the district, and four of them are running part time, putting up red salmon, and giving only half the wages that they formerly paid. There were only four families in Juneau employed before June First this year, working at half wages. The majority of them are making only one-fourth the wages formerly paid and are idling most of the time. There are no fish buyers north of Kake and therefore the people are not encouraged to do much trolling. There is no prospect for work this coming winter. The sawmill season this year is twenty-one days of work, instead of nine months two years ago. No other sawmill north of Wrangell is open this year. The wood pulp mill which employed a number of natives has shut down on account of excessive freight charges and will not open until the big paper mill which is being constructed at Haines is finished, and that will not be for two years. The native people of Juneau are poorer than they have ever been. They employ the envelope system and have been raising forty dollars per year toward the pastor's salary, besides giving a home mission collection. If they do that this year it will be all they can possibly do besides taking care of the incidental expenses, heating, light, <sup>repairs</sup> etc.. In my judgment Mr. Waggoner ought to be paid his full salary by the Board. The Juneau Mission is always in a somewhat critical state and the people are subjected to temptations greater in number and variety, than are found in almost any other town. However, it is one of the most important missions because its function is to safeguard Christian natives who visit Juneau from other parts of the Archipelago, and it becomes headquarters and clearing house for the larger region. *Also the Government Native Hospital is here, and natives from eight villages were in it during one season.*

*native -*

Eighth, Sitka.

Here again the condition of the native church is somewhat peculiar. The most of its members are pupils of the Sheldon Jackson School, or those who have graduated from it. The native town is still more ~~strictly speaking~~ Greek Catholic than Presbyterian, and the Greek Church seems to have been making more progress the last few years than the Presbyterian Church. The native membership has very little money, with the exception of two of the elders who "struck it rich" a few years ago, and who have a limited income. Last year this native church gave One Hundred Dollars toward the pastor's salary, but they are in far worse condition this year. There are two canneries in this district, one of which is running and that only a small part of the time, the wages of the workers being greatly reduced. There is very little



trolling to be done. The sawmill is not running and there is practically nothing for the natives to do in the way of money making. It is going to be hard for the white church to make their three hundred dollars, because they have the task of building a new church. The agitation on the school question has disturbed the native church to some degree and any campaign for money this year would be disastrous. Mr. Buchanan thinks that the white church will continue to raise its three hundred dollars, but he thinks, and I agree with him, that the native church ought to be released from that burden this year considering their poverty. I would recommend that Mr. Buchanan receive the Thirteen Hundred Dollars from the Board which he has been receiving, and that no campaign to raise money for the pastor from the native church be prosecuted this year. However, let the natives continue to bear the incidental expenses, and let them be urged to give a good home mission collection.

Ninth, Hoonah.

This is by all odds the largest and most important native field in Southeastern Alaska. Mr. Beck's parish is nearly One Hundred Miles in diameter. There are within it, sixteen salmon canneries, seven of which are running part time this year. At Hoonah Village the people are gathered together during the winter months and are practically all adherents of the Presbyterian Church, but for seven months there is hardly a native in the town. They are scattered to these canneries and to a multitude of other fishing places. Mr. Beck, in the Loie, has made every effort to reach and minister to the needs of these fishing camps and canneries. Members of the Sitka, Chilkat, Kake and other tribes also assemble at these canneries. I held two meetings at Port Althorp off Cross Sound and there were over a hundred natives eager to hear the gospel, while over one hundred were absent at the various fishing traps and fishing points tributary to the canneries. One of the miracles of modern missions is apparent at Hoonah in the native Presbyterian Church, considering the way in which they have been treated. They are loyal Presbyterians. This I say is strange, when you consider that they have had for their missionaries one ungodly boy, two men violently insane, one degenerate, two lazy fools and two brief and unsatisfactory experiments. Mr. Beck is the only missionary to Hoonah who has in any degree grasped the situation and faithfully labored for the salvation of the Hoonah people. He has them in apparently better control than any other native missionary.

But this year his people are poorer than ever before. There is practically no money circulating in that region. Many of the people have gardens and are raising vegetables while more, than for years past, are putting up native foods for their winter consumption. All the people of Hoonah have built white men's houses and in the matter of dress, furniture etc. their needs are greater than ever before. To try to compel them to get Two Hundred Dollars more than they have been giving, in this their year of famine would be cruel and unjust. I shall have more suggestions to make of this interesting field in my general report. I recommend that Mr. Beck be paid his full salary by the Board, but that he be urged to make a greater effort than ever before to get a large home mission collection.



Tenth, Haines and Klackwan.

I have not as yet visited these two native missions which are both under the charge this year of Mr. Denton, although I expect to do so, but from information which I have been able to gather the conditions there do not differ materially from those in other parts of the Archipelago. Of the two salmon canneries in that region, one is working part of the time. There are no other industries offering employment to the natives. They are putting up a large quantity of native foods for their winter consumption and will probably live almost entirely upon dried salmon, dried berries, fish and seal grease and other native foods. They have no money this year. I have met the Chilcat people at canneries in the Kake and Noonan district and ~~met~~ a number of them here and at Wrangell and Petersburg. They are more widely scattered than ever before on account of lack of employment in their own district. Klackwan being without a missionary this year, it would be impossible for Mr. Denton to inspire the people, in the few visits he will be able to make to that village, to increase their donations. The natives are holding prayer meetings under the supervision of a Christian teacher, and are providing the heat and light necessary for these meetings. This is all they can be expected to do this year; and the native people of Haines have no more money and have less native food. The effort to press them toward self support this year would be futile and unwise.

To particularize, Southeastern Alaska is still and in spite of distracting influences, including the encroachment of other religious bodies, the bad influence of evil minded whites and former incompetent missionaries, more solidly Presbyterian than any other part of the United States. The great majority of the natives call themselves Presbyterians and look to us for leadership. There are thirty-six ~~other~~ places and twice as many smaller camps not reached by any other religious group. Were we properly equipped with men, boats and mission workers, Southeastern Alaska would not only be more Presbyterian, but it would be more consistently Christian. I shall make another report dealing more particularly with the problems of this region, and with plans to solve them.

I am aware that this report and its recommendations ~~is~~ are directly contrary to the budget prepared by me for this year, and to the commands of the Board in sending me to the various missions to get over that budget. But the recommendations were made in a time of our ignorance of conditions. We were not to blame, for we did not know. Now with full knowledge we are compelled to reverse our recommendations in respect to pressing the Indians toward self-support this year. We are not relinquishing the plan by any means, ~~and~~ only suspending it. It is not the first time that I have gone contrary to instructions of the Board, but in every other case the Board has ultimately commended my action.

I believe that missions in Southeastern Alaska, are in general in far better condition than ever before both in regard to the personnel of the missionaries and the progress of the natives. A few exceptions on the native side are to be deplored, but the faithful missionaries at work in these places can be relied upon to bring about better results.



in the future.

The recommendations in this report will put back on the Alaska budget for this year some Twenty-four or Twenty-five Hundred Dollars, but this I believe will be but a profitable investment which will bring ultimately far larger returns in money, not to mention the spiritual advantages, than could possibly be realized by adhering to the original budget. The missionaries cannot live on less than their full salaries, and no part of this salary can be collected from the natives this year.

As the first of October is approaching and Dr. Condit is still absent, I cannot submit this report to him, but I am sure that he will approve of the recommendations. I am submitting it to the Home Mission Committee of the Presbytery who will append their advice. *Action should be taken at once by the Executive Council.*

Respectfully submitted,

*L. Hall Young*



OCT 10 1921

BOARD OF HOME MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

WILTON MERLE-SMITH, PRESIDENT  
JOHN A. MARQUIS, GENERAL SECRETARY  
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VARIAN BANKS, ASSISTANT TREASURER

S. HALL YOUNG,  
SPECIAL REPRESENTATIVE

Wrangell, Alaska, Sept. 26, 1921.

GENERAL REPORT OF S. HALL YOUNG

Rev. John A. Marquis, D.D., LL.D.,  
156 Fifth Avenue, New York, N.Y.

Dear Doctor Marquis:-

I am lying flat on my back as I dictate this report. For the last two weeks I have been held tight in the grip of my old enemy, lumbago. If my report is somewhat loosely formed, you will excuse its deficiencies on account of my condition.

Under date of August twelfth, I wrote you a report concerning the reformation of the Alaska Budget. In that report I showed the impossibility of collecting the assessment from the native missions, and the necessity of the Board's paying the salaries in full this year. This report has to do with what I have learned during my careful survey of Southeastern Alaska concerning the condition of this Presbytery and the action of the Board necessary, if the Presbytery is to go forward in evangelizing Southeastern Alaska, instead of as at present, either standing still or retrograding.

The chief trouble with the Presbytery is, that while conditions have been rapidly changing during the last twenty years the policy of the Board has not changed. The natives of Southeastern Alaska, especially, are very different from what they were twenty years ago. They are no longer heathen, but <sup>nominally</sup> Christianized Indians. Throughout the whole of this Archipelago white men have come; a multitude of salmon canneries have been erected; scores of mines have been opened, and it has become a white



man's country. Laws have been revised, Territorial government adopted, and the status of the natives readjusted. These natives have had schooling, and Government schools are found in <sup>almost</sup> every tribe and village. The natives have come out of their old community houses, and are living, each family by itself, in modern cottages. They have white man's furniture, clothing, food, implements etc. Their instruction in religion and morality has not kept pace with this change in their mode of life. In some towns the grade of morality and decency has been distinctly lowered during the past two years. Illegitimacy is, I believe, more prevalent in general than was the condition twenty years ago. There has been no adequate care of the young men and the young women who have come from our Sitka training school and from Chemawa back to their towns. To say that the most of them have gone back to an indecent mode of life, worse than that which prevailed before, is to put it much more mildly than the white men who live in this region would state it.

This deplorable condition results from a number of causes: First, the fact that the laws of the Territory have not been enforced, bootlegging and immoral dance halls have had their way with the natives, and immoral whites, Mexicans, Filipinos and Japanese have instructed the youth of this region in ways of evil. Second, the Government schools, under the Bureau of Education, while they have elevated the youth of the Archipelago in many ways, have failed in many other respects to give them proper instruction to equip them to contend with their white neighbors in the externals of civilization. The "white man's dances," introduced by these schools in lieu of their old savage dances and potlatches, have in many cases been so poorly safeguarded that they have sowed the seeds of immorality instead of, as they were designed to do, eradicating their roots.



Notably at Hydaburg and Klawock, the result of these dances introduced by the school board has been a multitude of illegitimate children. Nearly all of the girl graduates of the Sitka Training School who have not been married before leaving the school, or very soon afterwards, have lived immoral lives. Many of them have gone to deepest destruction.

Third, the Presbyterian Church, which is by far the strongest moral force in the Territory, has failed in most cases to meet the changing conditions of the Territory and to counteract the strong forces of immorality. They have provided no adequate amusements, reading rooms, libraries, physical training or social culture. In many cases the missionaries themselves have been too weak, stupid, or lazy to make any headway against these immoral forces. Most of these missionaries have come to Alaska without any previous experience in such work, have not understood the Indians, or have not cared to make the exertion necessary to counteract these evils. Fourth, there has been a growing lack of unity and co-operation between the Presbytery of Alaska and the Board of Home Missions. The committees of the Presbytery complain that the most of their recommendations are either unnoticed by the Board or reversed by its representatives. Some of these committees are in despair, feeling that it is no use to make recommendations, since the Board will not take any notice of them. The Home Mission Committee, especially, complain that their budget and recommendations for the last few years have been either entirely disregarded, or so modified, by the Board as to prevent the reforms which they have tried to institute. Fifth, the younger natives of the better class, who have visited higher schools or have taken the high school course, are in a state of revolt. This has had its most radical expression in deliverances of the Alaska Brotherhood and Sisterhood,



which in some instances bordered upon extreme socialism. The attempt of this Brotherhood to force the Indian children into the white schools has brought about a dangerous state of antagonism between the whites and the natives. In some places there is a state of tension which may burst into violence if the situation is not very wisely handled. Thus, an organization which might be of incalculable benefit to the Archipelago is in danger of exploding, and causing a corresponding destruction.

In my judgement, the missionaries of Southeastern Alaska may be divided into two classes: Those who understand the natives and are working wisely for their profit, and those who do not understand them or are too weak and careless to meet the conditions as they exist.

In the former class, I would place in the scale of efficiency first, Mr. Beck, at Hoonah; second Mr. Diven, at Wrangell; third, Mr. Waggoner, at Juneau; fourth, Mr. Falconer, at Ketchikan; fifth, Mr. Marsden, at Metlakatla; and sixth, with a question mark as being very new at the work, Mr. Story, at Hydaburg. In the second class, in the scale of inefficiency, I would place as the most efficient first, Mr. Bromley, at Klawock; second, Mr. Fitzgerald, at Kake; third, Mr. Denton, at Haines; and fourth and lowest, Mr. Buchanan, at Sitka. I would not recommend the summary dismissal of any of these brethren, unless it be Mr. Buchanan, at Sitka. I have recommended to the Woman's Board the appointment of Mr. Waggoner as principal of The Sheldon Jackson School. Mr. Waggoner is an intimate friend and college mate of Mr. Buchanan; and yet he says he would not accept the position as principal of the Sitka School if Mr. Buchanan were to remain as pastor of the church there. Mr. Buchanan is simply lazy and indifferent, and has managed to antagonize the principal and some of the best teachers of the school. If Mr. Waggoner, <sup>is chosen</sup> as principal of the school, he is not strong



enough to combine the offices of principal and pastor, nor would he wish to do so. There would have to be a new man sought for, as pastor of the two churches at Sitka. Mr. Waggoner could take care of the churches till such a man is found. Mr. Diven would have been the only man I can think of who could have successfully held both offices. In any case, I do not believe that the Board's work at Sitka can prosper under Mr. Buchanan.

RECOMMENDATIONS: First, Mr. Beck's recommendations of last spring, which are approved by the Home Mission Committee of the Presbytery, should be adopted almost entire. The work of the Presbytery, especially among the native churches, cannot prosper until the Board erects and sustains the two offices of pastor-at-large and pastor-evangelist.

(a). Pastor-at-large. I have examined the minutes of the Presbytery of Alaska and find that the Presbytery has been consistently urging the erection of this office for many years. Minutes of 1910, page 62, Sec. VII. "That the recommendation of Synod for a pastoral evangelist be endorsed, and that as much of the pastor-evangelist's time as possible be given to the Presbytery of Alaska." This was amended at the same meeting of Presbytery, to read as follows: "That Presbytery create the office of Presbyterial evangelist, and that Presbytery request the Board to assist in the support of the Presbyterial evangelist." Minutes of 1920, page 212. "Moved and carried, that Presbytery ask the Board to commission an additional worker as pastor-at-large, the new man to be under the direction of the Presbytery." A committee was appointed to draw up a resolution, and on page 220 of minutes of same meeting of Presbytery, this report was rendered: "In accordance with the action of Presbytery constituting the office of pastor-at-large, we ~~xxx~~ recommend that the Board be asked to commission a man for the work, with a salary of eighteen hundred dollars



per anum and necessary expenses." On page 222 of the same minutes, the following resolution was adopted in the discussion of the report:

"Because of the existing conditions at present, and because Presbytery f feels keenly the need of some one available to give his whole time to the needs of the vacant fields and to man the fields when men take their vacations (There are fifteen men in the Presbytery, and a vacation every five years will take three men out each year.) and inasmuch as the time of the General Missionary is so fully taken up with the problems of the two Presbyteries, and that the work shall not continue to suffer from lack of immediate attention and care, Presbytery therefore asks the Board to commission an additional worker to be pastor-at-large, to be under the direction of Presbytery.

"Presbytery, assuming that the Board ~~wouldxxxxxxxxxxxx~~ will approve the request of Presbytery for the commissioning of a pastor-at-large, and knowing from past experience that only an experienced worker should be commissioned for this labor, unanimously request the Board that the Rev. David Waggoner be commissioned to this office, with a salary of \$1800. per anum, with necessary expenses."

idea

This is in accord with the ~~action~~ of the Board, as rendered in the report of the General Missionary to the Presbytery of Alaska, dated April 9, 1914, Minutes of 1914, page 139. "The new office of General Missionary." "The purpose of the Board in the creation of this new office is, first to establish a bond of connection between the Board and the field. "Second, to pioneer the field through the instrumentality of a special agent. Third, to supplement the work of the Home Mission Committee by commissioning a man as the agent of the Board on the field to attend to matters not ordinarily coming before the Home Mission Committee.



Fourth, to extend direct help to the field in every feasible way, as by suggestions of the Presbyteries, as in evangelistic meetings, supply of vacant fields etc. etc.."

Now, without casting blame on the General Missionary, it is a universally accepted fact that he has been unable to do the work, as thus outlined by him, in 1914. His time has been fully occupied in administration work, and in making long trips to the Northwest and the Interior as well as special trips to Presbytery and to various parts of the field within the bounds of both Presbyteries. He has not been able to hold evangelistic meetings, to visit new towns, and those without religious instruction, or to fill the frequent vacancies that have occurred. Wrangell was vacant a year and a half, and Hydaburg about the same length of time, within the past two years. Klukwan has been vacant a year, and Mr. Bromley is about to take a four-months, which will leave Bay View and the surrounding camps without religious instruction during that time. The forces of evil are always at work, and not one of these Indian churches can prosper without good supervision. Wrangell and Hydaburg, two of our most important missions, were on the verge of destruction, and it will take years of hard work on the part of Doctors <sup>earlier</sup> Diven and Story to restore them to their ~~former~~ efficiency. A number of new and important towns have sprung up, which are entirely without spiritual leadership. The Chichigoff gold mine, which is the richest mine in Southeastern Alaska, if not in the whole Territory, and which employs at present 192 men, constituting a town of some four hundred white people; Tenakee, which has some one hundred to two hundred white people and half-breeds; Thane, where the new pulp mill is to be erected, and which has a small but intelligent population; Craig, which has canneries and quite a permanent population of whites and natives; Tokeen, a marble quarry, which has at present



upwards of seventy laborers getting out marble, and which will be a good-sized and prosperous town when the families of these men are brought to them; these and fifteen or twenty smaller places, where a few miners, cannery men or lumber men have settled, demand spiritual oversight. There are schools in these places, and the Presbyterian Church ought to found missions at them all. The pastor-at-large should foster the work where it is begun, and start new work, and see that no company of whites or natives in the Archipelago is left entirely without the gospel. The creation of this office and the placing of a good man in it will bring the Presbytery and the Board back to the co-operation and mutual confidence which they have lost.

(b). Pastor-evangelist. This office is distinct from that of the pastor-at-large and supplementary to it. Mr. Beck is the only person who is in a position and has had such training as to fit him for this work. Mr. Beck is not only a very wise and efficient missionary, but he is an evangelist, and also an experienced engineer and sailor. The Lois, our splendid missionary boat, has its headquarters at Hoonah, and Mr. Beck has the entire care of it. During the past summer, the boat was put into thorough repair, at the cost of nearly a thousand dollars in money, and months of work on the part of Mr. Beck and Mr. Waggoner. The Board must always remember that there are no roads in Southeastern Alaska and that the only way of reaching towns, fishing camps etc., is by boat. The Lois should be commissioned as a regular missionary, with an appropriation equal to the salary of a missionary (\$1600.) for its upkeep and traveling expenses. I believe that Mr. Childs, if the matter is properly put before him, will endow the boat in this sum. Mr. Beck has been doing the work of an evangelist, not only to native camps but also to white towns. His



splendid success as Y.M.C.A. man and ~~chap~~ acting chaplain in transport service during the war; his success as acting superintendent of the Sitka School, and his success as a traveling missionary evangelist during the past two years stamp him as an exceptionally useful man for such a work. He is not afraid to start out on his boat in any kind of weather and go wherever needed. And his brave wife goes with him, steers the boat when the waves are dashing over her and Mr. Beck is occupied with the engine, and helps him in all his meetings.

In my former report I indicated something of the vastness of the field in Southeastern Alaska, which can be ministered to, especially in the summer months, only by such a man.

My idea is this, suggested first by Mr. Beck himself: That one or two young men who are preparing for missionary work, students in our Theological Seminaries, or others, should be sent to Mr. Beck in the spring, and be trained by him for such work. It would be similar to the work of Dr. Grenfell in Labrador, but wider and more hopeful. These young men, during the five or six months of the fishing season, could go with Mr. Beck, holding evangelistic services, and staying at times wherever they were most needed. Thus the canneries, fishing camps, mining towns and all settlements could be looked after. The Lois has a good moving picture and lantern outfit, and would have organ, hymn books, Sunday School literature etc., to make the meetings effective. Mr. Beck would also be expected to assemble the meetings of Presbytery, take the pastor-at-large to his work, and thus cover the needy places of Southeastern Alaska. Mr. Beck could, for a time, at least, make his headquarters at Hoonah and look after that mission during the winter months. His assistants would be in training for regular mission work when through with their preparation.



(c). The Boat at Kake should be finished and equipped with a good engine. When I visited Mr. FitzGerald, in August, I found only one old man and his wife at that place, whereas this is one of our most considerable Indian towns. Mr. Beck left the mission in excellent shape, and Mr. FitzGerald is doing what he can to maintain the work. He is not a strong man, but is faithful and conscientious, and his people are united. The distracting influences that have visited other towns have not come in force to Kake. But the people of Kake are all fishermen and hunters, and Kake is a deserted village for at least seven months of each year. I met the Kake people at Point Gardner, Sitko Bay, and at other points on Baranoff, Kouiu, and even down on Prince of Wales Island, Petersburg and Wrangell. Temptations, in shape of bootleggers and lecherous whites, <sup>Japanese and</sup> Filipinos meet these people at all their fishing places. To require Mr. FitzGerald to do his work without a boat is as absurd as to require a man to look after the whole state of Montana without allowing him railroad, automobiles, horse and buggy, or any other means of transportation. I shall forward by this mail a report from Mr. FitzGerald, and other tentative propositions concerning the boat. I have consulted Mr. Beck and Mr. Waggoner on this subject.

(d). I am forwarding to you a letter, also, from Mr. Bromley, concerning a boat for his work. His field is almost, if not quite, as large as that of Mr. FitzGerald, and he is just as helpless without a boat. The Tornado is worn out, both hull and engine. Mr. Bromley, like Mr. FitzGerald, is not <sup>an ideal</sup> missionary, but is earnest and conscientious, and is a good boatman. His people are also fishermen. One boat will do for him, and Doctor Story, at Hydaburg. I believe that Doctor Story will make a first-class missionary, and will carry on to perfection the work so well begun by Mr. Howe.



(e). I visited Haines and took the most wonderful automobile ride in the world, up to Klukwan. I learned what I could of the condition of our mission at Klukwan from Mr. Denton, Mr. Winterberger, the Government teachers at Klukwan, and the natives there. The mission is a most interesting one and was left in good shape by Mr. Falconer and Mr. Beck. It can not be efficiently managed from Haines. Mr. Denton went with me to Klukwan, and this was only the third visit which he had made to that village. I believe that a young man should be trained, next summer if possible, by Mr. Beck, and stationed at Klukwan. These native people will rapidly lose what they have been taught of good, unless a missionary is kept among them.

(f). If Mr. Waggoner ~~xxxx~~<sup>should</sup> be appointed to the superintendency of the Sitka school, a good man should be sought for as missionary to the native work at Juneau. If he is not chosen by the Woman's Board for their work, he would expect to receive the appointment as pastor-at-large for the Presbytery of Alaska. He would do well, so far as the native work is concerned, but I do not think he would fill the bill in the white towns. It would be better if a new and strong man could be chosen as pastor-at-large. I have only two in mind who would be an unquestioned success at that work - Doctor Diven and Mr. Beck. But Mr. Beck is needed as pastor-evangelist, and Doctor Diven will not and ought not<sup>to</sup> leave Wrangell until the work there is thoroughly established. Doctor Story might be just the man for the work, as he is an excellent preacher and also an experienced missionary; but he, too, is needed for years at Hyaburg, if that mission is to be worked up to the place it ought to occupy. I am of the opinion that there will be a very large work, within a few years, among the whites of Southeastern Alaska, when the two great pulp mills which are projected are completed and running, and when the new mines, marble



quarries etc. are established. Mr. Beck, as pastor-evangelist, and his student, might be able to look after the native work if a trained evangelist and good preacher is made pastor-at-large, to look after the vacant fields.

(g). Wrangell, Ketchikan, and Metlakatla are all manned by just the right men, and I have no further suggestions to make concerning them, except that Doctor Diven should receive, at once, the four hundred dollars needed to complete the house; and Mr. Falconer should have a new house, large enough for the needs of his family. And Edward Marsden and his mission should be taken into the full confidence and support of the Board. They have arrived, and we might as well acknowledge that fact and stand by them.

I expect to leave Wrangell for the east, about October 15th. I have written to Doctor King, asking him to arrange an itinerary for me on the way east. I shall have with me maps and statistics, to furnish the Board with all the knowledge required concerning Southeastern Alaska. I am hastening this report, in case the Board sees fit to take up these matters at its October meeting. The missionaries in southeastern Alaska are all in the air in regard to the action of the Board, if any has been taken or will be taken, concerning the readjustment of the budget.

Respectfully submitted.

*W. Hall Young*

*P.S. Mail has just arrived with a letter from Dr. Dixon saying that my report was adopted and the missionaries will receive their full salary from the Board. Many thanks. W. H. Y.*



*Metlakatla*

Sunday Morning Service.

October 30, 1921.

- - - - -

1 Hymn 206

2 Scripture

3 Response 277

4 Prayer

5 Anthem by the Choir *Thou wilt keep him in perfect*

6 Baptism - New Members -

Morning Offering

7 Announcements

8 Hymn 38

9 Short Prayer

10 Sermon by Rev. S. Hall

Young, D. D.

11 Hymn 196

12 Benediction



NOV 2 1921  
Evening Service. Oct. 30,  
1921.

- - - - -
- 1 Hymn 134
  - 2 Apostles' Creed 324
  - 3 Prayer
  - 4 Anthem by the Choir
  - 5 Responsive Reading 300
  - 6 Hymn 33
  - 7 Sermon by Rev. S. Hall  
Young, D.D.
  - 8 Selection
  - 9 Announcements -  
Evening Offering
  - 10 Selection
  - 11 Bible verses -  
Testimonies - Prayers  
&c.
  - 12 Selection -
  - 13 Closing Hymn  
Benediction



NOV 21 1921

11/29/21

(3 pictures enc.  
29 miles to Ketchikan  
11/6/21)

Kasaan, Alaska Thurs. Nov. 3, 1921

Rev. J. M. Dixon, D.D.  
156 Fifth Ave, New York City.

My dearest friend.

Here I am where I have ardently longed to be, in a little 12 X 14 log cabin - just the size of my Klondike cabin - in the very heart of a spruce and cedar forest, with a songful stream discovering classic music by the door. I tell you, Doctor mine, you'll never drag me from Alaska again to immerse me within the merciless walls of an office in the "canyons of dismal unrest". The song of the dashing streamlet, blending with the patten of the rain on the shingles - "that subdued, subduing strain" - brings to my spirit indiscribable peace.

I am in Palmer's cabin in the woods of Kasaan. It is fairly out of sight of the village houses and the cannery, and is reached by a winding path among the trees. It has just been chopping away a fallen tree with which a recent storm had blocked the one-plank walk. We came from Ketchikan - 29 miles - this forenoon in the weekly mail boat - Taku 2. There is just time for



one letter, and I choose to write it to you. I feel that I am fairly launched upon my Alaska work again, and although as yet only a private my friends will insist upon my making a noise like a general. They fill my time very full.

I left Wrangell Friday at 8 P.M. Arrived at Ketchikan 2 A.M. Sat. and found Falconer on the wharf. He carried my heavy baggage the long distance to his little house, where I occupied the bed in the tiny room from which had been driven his two dear girls, with his five boys piled up in the other tiny rooms in the basement. (Falconer must have a new and larger house). After seeing to what inconvenience I was putting this dear family I insisted upon moving to a hotel when I came back to Ketchikan from Metlakatla.

To the latter place I went Saturday afternoon in a fishing boat sent by Edward Marsden. It was a very rough passage. We were  $4\frac{1}{2}$  hours making the 15 miles. I tried to keep in a very narrow bunk in the little pilot house, but was most of the time on my head or my feet as the tottery craft lay over on one side and the other, and I was only occasionally



horizontal. But we got there and I found warmth and hearty hospitality in Marsden's house. His house is very large, but is, and probably always will be, unfinished. Edward is splendid about planning and beginning things. But he is building it himself, so why should we criticize?

A word about his family: His wife is an amply built, comfortable looking home-body, faithful and kindly. They have three adopted children, two girls of twenty and seventeen, and a boy of ten - all half-breeds, the children of Mrs. Marsden's sister. Marietta, the older girl, is a teacher in the school while Sadie is in the high-school. Both young ladies are beautiful and pleasing in their manners.

Sunday at Metlakatla was a busy day. At the morning service there were 120 present - slightly more in the evening. Many of the members are still absent, hunting or fishing. A finer looking body of natives I never saw - well dressed, clean, intelligent. A choir of thirty members sang most delightfully, the congregation joining heartily. A violin, French horn, clarinet



and organ did the  
 and concert, besides the instrumental part, while the  
 soft, fresh voices sang classical anthems of Handel,  
 Bradbury and Buck, etc - sang them correctly and  
 with nerve and spirit and feeling. Their leader wielded  
 his baton with all the grace of a Sousa or a Thomas,  
 and with fine interpretation and full control. The  
 congregation joined heartily in the hymns. It is a long  
 time since I heard better church music. And that  
 in a village of Redskins, lately from heathenism!

Marsden had type-written programs. An elder  
 presided, giving out the hymns, leading in the respon-  
 sive services, calling upon other elders for the prayers,  
 and even pronouncing the benediction. And I  
 didn't call him Dever. Marsden gave out the  
 union documents, presided at the collection and intro-  
 duced me, and also interpreted for me. I preached  
 a sermon <sup>on</sup> Peace in Libriet's service, Marsden interpreting  
 by paragraphs, not by sentences. I felt that I had  
 the understanding and responsive sympathy of the  
 audience. They did what white congregations so seldom  
 do - discussed the sermon and its doctrines, publicly  
 and privately.



The Sunday school at 2:30 P.M. was large and well conducted, the teachers intelligent and earnest. I made a brief talk.

At four o'clock the elders and deacons, with two or three other influential men of the town convened in Maradeu's parlor, - 25 of the finest looking, most intelligent and sensible Indians I have ever met. They came to discuss with me the situation at Kellakatta. I told them in the beginning that I had as yet no official authority, that I could only advise them, and forward the results of our conference to Dr. Leondit and the Board. It was an open conference with sympathetic frankness on both sides. They asked many questions and replied to mine.

Of first interest to them was the question of their new church building. I had seen the plan and their application to the Board of Church Erection through our Board. They have as yet received no reply from either board. I explained the evident causes of delay - the absence of the Secretaries at synods and conferences and the different



channels through which their applications must  
pass. They are all ready to go vigorously to work in  
their church, and they propose to do all the work of  
raising and preparing their lumber and putting up their  
church. It is a congregation of carpenters and me-  
chanics, with an architect for pastor. If the asked-for  
money from the L. E. Board comes soon they plan  
to have the church up before Calixtus! And they  
can do it.

We discussed all phases of the situation as between  
the Presbyterian church and the other factions. I thought  
the spirit of the assembled officers excellent and  
libristly. There was not a bitter or extravagant  
word spoken. From their speeches and from extended  
conversations with Mr. Purvance, Sept of the School,  
and others I became convinced of these facts: That  
at least three fourths of the Group and almost all  
of the substantial and reliable men are in the  
Presbyterian church; that their act of seceding and  
allying themselves with an organized American  
church was forced upon them if they were to  
progress, religiously and intellectually; that their  
relinquishment of what they feel are their rights

in the Duncan property and estate is not only generous but smacks of the heroic - they did it for conscience sake; that all talk of the absorbing of the Presbyterian Church of Metlakatla by the unorganized body which is variously styled the Duncanite, Independent and Christian Church is as absurd and impossible of accomplishment as it would be to hope for the annexation of New York City by Jersey City, or the absorption of the Brick Church of New York by the 25<sup>th</sup> St. Church.

Dr. Dixon, after these two visits to Metlakatla and conversations with members of the Presbytery and with adherents of all factions within the Colony and with outsiders, pray to you and Dr. Margis and the Board that the time for hesitation is past. The Presbyterian Church of Metlakatla is an accomplished fact. Merdeen has won his fight. The other factions - the Duncanites, the Episcopians, and the Salvation Army - are undetermined bands without organization, constitution, enrollment or system. Of the eleven men composing the town council seven, including mayor and officers, are Presbyterians, two Duncanites, one Salvation Army. The would-be



by a violent reaction among them, resulting in the meeting of the elders. Their influential members are coming over, from time to time, to the Presbyterian <sup>over</sup> church. One of them recently said, as he applied to the session for membership, "I am tired of floating about on the sea without sail or rudder."

The demand of the Trustees that Marsden be expelled from the Island and that the Presbyterians surrender is ridiculous. The claim of Bishop Roror that the members of the lekolong are members of the Episcopal church is false and absurd. The recent speech of Mr. Wilcoxon in which he said that the whole town with all its buildings, public and private, belonged to Mr. Duncan and now to his adherents; that if there were only six men who continued faithful to his commands and this policy they would be the possessors of all Nettakatta; and that the Government school, the Presbyterians and all others except the Duncans would be driven away was a lying and wicked speech.

The time has come for us to lay aside

all hesitation and cease further discussion and to stand back of the Presbyterian Church of Mollakalla, boast of it as our finest native mission, encourage it and support it. The actions of the Presbytery and of Dr. Condit in this matter were right and commendable - the only thing to do.

In my talks to the elders and deacons I exhorted them to "forget the things that are behind," to avoid argument or recrimination, to think and talk no more of Father Duncan's will or his bequests, to attend to their own business, which is the building up of the Presbyterian Church and promoting the welfare of the community, and to treat kindly and speak kindly of all the people of whatever profession or belief. They agreed heartily and said this was their policy. They said that they felt calm and confident of their progress in all good ways, now that they were members of the great Presbyterian Church.

In the evening I preached another sermon on Service and Sacrifice with the evident assent and edification of the congregation.



once of the Duncawutes being present.

Monday morning I addressed the school, which I found most interesting. There are five teachers besides the Supt, two of them being natives. There are about 150 enrolled, with high school grades as well as grammar and primary. It is a model school. The people are very anxious about the higher education of their youth, and expressed great satisfaction at Dr. Condit's having taken charge of the Sheldon Jackson School and at the prospect of its improvement and enlargement.

I returned to Ketchikan Monday evening, addressed the Civic League Tuesday, addressed the High School Wed. noon and Mr. Talconer's prayer meeting Wed. evening - all most interesting to me at least.

I shall send a copy of this letter to Dr. Condit, and shall devote another letter to Kasau.

God bless you all!

Stall Young

Finished Sat., the 5<sup>th</sup>.





(Presbyterian manse, Kasauan, Alaska)

Dr. Young at Falconer's cabin  
Kasauan, Alaska

Nov. 5, 1921

2 1 1921

72

S. Hall Young at Falconer's Cabin (mouse)  
at Kasgan, Alaska, Nov. 5, 1921

(Wf. Nov 3, 1921, letter to The Hon. John  
Dixon.)



November 25, 1921.

Rev. S. Hall Young, D.D.,  
Juneau, Alaska.

My dear Dr. Young:-

Almost thou persuadest me to become a Metlakatlan!  
In any event, your strong argument in favor of the Presbyterian Church there reduces me to silence, and I have no doubt but that it will conclude the whole question at issue so far as the Home Board is concerned.

You will be interested to learn that the Board of Church  
Erection has voted \$2,000. as a grant to Metlakatla and \$1,000. as a loan  
for twenty years to be paid back at the rate of \$50. a year. The gift  
and the loan are conditioned upon the title in fee simple being obtained.  
Concerning this matter, you will of course hear further from Dr. Patterson.

As Clerk of the Board, I notify you with great pleasure  
that you have been elected by the Board as General Missionary for Alaska,  
at a salary of \$3,000. per annum with the free use of the house at Juneau,  
and your necessary traveling expenses not exceeding \$500. per annum.

You almost make me shed tears by your threat that Alaska  
is going to hold you for the rest of your days and no more of imprisonment  
at "156"! Very well, I will not bid you a tearful farewell yet, for while  
there is no hope of my going to Alaska perhaps you will jump on your aero-  
plane some day and drop on the roof of the mission building.

Everything is going along as usual. We are dead poor,  
having borrowed \$625,000. to meet current expenses and an additional  
\$100,000. to pay our share of the debt of the Interchurch.

You will, of course, have in mind the importance of send-  
ing a detailed estimate of need as early in the calendar year as possible.  
Send it to us if you can not later than February. I look forward in my  
optimistic mood to a harder fight than ever next April and I want you to  
be in the ring amongst the very first.

We all send our love to you and are always glad to hear  
from you.

With best wishes, I am,

Cordially yours,

JD/I.

28 1921 *ack 12/20/21*

BOARD OF HOME MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

✓  
WILTON MERLE-SMITH, PRESIDENT  
JOHN A. MARQUIS, GENERAL SECRETARY  
BAXTER P. FULLERTON, SECRETARY  
JOHN MCDOWELL, SECRETARY  
WILLIAM ROBERT KING, SECRETARY  
VARIAN BANKS, ASSISTANT TREASURER

S. HALL YOUNG,  
SPECIAL REPRESENTATIVE

~~X~~  
Juneau, Alaska. Dec. 19, 1921.

Rev. John Dixon, D.D.  
156 Fifth Ave., New York.

Dear Dr. Dixon:--

Your excellent letter of November 25th was awaiting me on my arrival at Juneau, the morning of December 17th. As my excuse for not including more reports, and the discussion of more questions in this letter, I shall have to confess that I am flat on my back again with sciatica. Break the news very gently to Dr. Marquis, and when he exclaims, "I told you so", and matters ecclesiastical impressions on the awful climate of Alaska, tell him quickly and decidedly that this attack is no worse than the one I had in New Jersey two years ago, and that it is due in no sense to the climate. I am doing as he did when similarly afflicted and have put myself under the care of a good osteopathist. I am very sore just now under his punching and poundings but hope to be up and around in a few days. Dr. Condit had left for his new home in Sitka a day or two before I arrived. He left all the affairs of the office in good shape, I understand, and I think I shall have no difficulty in taking up the work where he left it. I am making arrangements to occupy the house as soon as I am able to do so. The Bruces have been most kind and Mrs. Bruce cheerfully feeds me with a spoon after preparing the delicious viands. I am feeling very well with the exception of neuritis, and there is nothing in my condition to excite the slightest concern.

Your letter pleased me through and through, and the salary part of it touched me almost to tears. If there is anything that exceeds, in my estimation, the cordial and eager way in which the missionaries of Alaska and others have welcomed me back home it is the magnanimous way in which the Board has taken my application for reappointment as General Missionary. I did not expect that my salary of \$3,000 would be continued with the addition with the free use of the house. Please thank the Board most cordially. This kindness comes just when I most needed it as my daughter is undergoing heavy expense in her suit, and there will be the family to bring to Alaska next summer. The brethren



*Mr. Barber  
Metlakathla  
12/29/21 & Condit  
12/29/21 for furniture*

here are helping me in every possible way. I have received a letter from my daughter saying that Dr. Marquis had written ~~em~~ about the furniture, and I have also had information that he wrote Dr. Condit on that subject. I have not received the letter and a letter just received from Dr. Condit says that he had heard nothing from the Board on the subject of furniture. News has reached Alaska bound from New York to Seattle were wrecked and I fear that these letters may have been among the ones lost. I am very anxious to hear about the furniture before making any purchases of my own. Will you kindly have those letters copied and repeated to me and to Dr. Condit.

Your news about the grant of \$2,000 from the Board of Church Erection to the Metlakathla church and the loan of another thousand has taken a great load off my mind. A letter received from Dr. Condit shortly before I left Wrangell stated that he had received a letter from Mr. Marsden stating that they had not received the grant and he supposed that it had been refused. Your letter to me on the subject and Dr. Patterson's letter to Marsden, a copy of which Dr. P. sent me, will cause great rejoicing in Metlakathla. Dr. Condit in his letter said that he thought that the building of the church ought to put in the hands of some such man as Mr. Brown who put up the Point Barrow hospital. I feel that this suggestion should not be accepted without a careful canvas of the situation. Marsden and the Metlakathla carpengers are expecting to put up the building, and will be greatly disappointed if they do not have the job. I shall write further about this to Dr. Patterson as soon as I am able to sit up.

Dr. Condit while heartily endorsing my report on Metlakathla made some criticisms on my report concerning Masaan, which criticisms were the result of a misunderstanding<sup>ing</sup> of the report. I shall take this matter up as soon as I am able to be about.

I received by this mail a letter from Dr. Story written from his home in Sacramento, Calif. While stating that he felt better he was in doubt as to whether the physicians would allow him to return to his work in Alaska. After consultation with Dr. Bruce and Rev. Waggoner I shall write you what arrangements I have

made and am recommending concerning the supplying of both Hyda-  
burg and Bayview. We have also a plan for taking care of Klukwan  
which we will submit to you. You may rely upon our doing all that  
is possible to save the Board unnecessary expense, and at the same  
time take care of the churches.

I note what you say about my sending a detailed estimate  
of need as early in the calendar year as possible. With the help  
of the brethren here I shall try to complete this work by the middle  
of February, perhaps sooner.

I would, indeed, enjoy soaring out of the sky and landing  
with a thump on the roof of 156 Fifth Ave., and such a thing is not  
beyond possibilities. At any rate, I hope to see you many time be-  
fore we pass over Jordan. However, I do not see why you should say  
that there is no hope of your going to Alaska. It is certainly your  
turn to take this trip, and you will ~~certainly~~ never get a warmer  
welcome anywhere else than you would from me here.

With love to all the dear people in the office I am always

Your devoted friend,

*S. Hall Young*



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*Church Erection has sent all papers to Metlakatla but no reply received as yet - money must go to them direct - WRS 11/17/22*

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With love to all the dear people in the office, I am always,

Your devoted friend,

(Signed) S. Hall Young



JAN 10 1922

*Note reply  
attached  
D*

Juneau, Alaska, December 30, 1921.

Rev. John A. Marquis, D.D., LL.D.  
156 Fifth Avenue, New York.

Dear Dr. Marquis:--

This letter concerns the native mission of Klukwan. You will recall that this mission has been vacant the past two years. Mr. and Mrs. Dyer, the Government teachers, are christian people and have been holding meetings when able, but have written (see enclosure) saying they will be unable to continue doing so, owing to press of school duties.

Mr. Falconer, when he left Klukwan four years ago, left the church in excellent condition, and Mr. Beck, two years ago did fine work, organizing a council and formulating laws for the government of the village. The enclosed letters from John Ward, one of the elders, gives an insight into the work of the council in combatting the constantly recurring "old fashions." The cry of these people, reiterated again and again, is for a religious leader.

Mr. Falconer, Mr. Dyer and Mr. Denton concur in recommending that Rev. Charles C. Personeus be sent to Klukwan for the remainder of the winter.

Mr. and Mrs. Personeus are from Rochester, New York-- from the college of their faith located there. They are "Faith People," belonging to the "Assembly of God." They are faith healers and second adventists. They get their support entirely from voluntary gifts. They came to Juneau four years ago and have been preaching an earnest and simple gospel, and doing what humane work they could. They have made a number of converts, drawing from the godless and careless men and women of the lower strata, although some of the more intelligent have been drawn to them. Fourteen months ago they founded a Faith Home for homeless children, and have sheltered and cared for twenty-seven little waifs in that time. They have assistants who are caring for the Home.

These good people went to Klukwan last October and preached to the people, who earnestly invited them to return. They came to see me last week when I was in bed. I called together my "executive council" (Bruce and Waggoner) and we had an earnest conference and prayer.



Dr. Marquis #2.

The upshot of it is that Mr. and Mrs. Personeus are going to Klukwan next Monday with our permission to occupy the Presbyterian manse and preach for three months in the Presbyterian church.

We will put in their hands sixty dollars, guaranteed partly as a gift and partly as a loan by the session of the Northern Light Presbyterian church. Some private gifts have been handed in and I shall strike a number of my friends, such as Judge Wickersham, Gov. Bone, and others, for ~~the support in~~ subscriptions to the Personeus~~es~~ and get them.

I was careful to tell Mr. Personeus and his wife that I could make no promise of support from the Board or the Presbyterian church, but I would do what I could to help them in their work of love. I believe they will preach a pure Gospel simply and lovingly, and their ministry will do Klukwan and our mission there much good. They will arrive there at a critical time and doubtless they can turn the tide towards Christ and His Gospel.

Now I am making no ~~plans~~<sup>plan</sup> for money from the Board for the support of this worthy couple during the coming three months, neither will I state any sum needed by them. However I believe their ministry at this time is necessary to safeguard the spiritual interests of this important mission, and that we owe them a substantial recognition of their labor of love.

If the Board should send anything for Mr. and Mrs. Personeus, let it be sent in the care of Mr. Denton or Mr. Waggoner.

I shall see Mr. Hawkesworth, superintendent of Government schools, and try to secure a Presbyterian minister whose wife can teach the school at Klukwan and thus relieve the Board of at least half of the support of our mission. It must not be "sinfully abandoned" by us.

Faithfully,

*J. Hall Young*



( C O P Y )

Juneau, Alaska, November 23, 1921.

Rev. S. Hall Young, D.D.,

Bayview, Alaska.

Dear Dr. Young:-

There is a young man and his wife here by the name of Personeus who belong to what is known as the Assemblage of God. They have been here for four years and have been doing a fine work in their way. They are very earnest and devoted to God and simple and trustful in their faith. Recently they were at Haines visiting and through a suggestion from some friends visited Klukwan. While there they held meetings with the natives, who are very anxious for them to come back and remain all winter. They believe entirely in God supplying them with all sustenance through prayer. After being there they came to us, we are very friendly with them and find them well meaning, and wanted to know if the Board would let them have the use of the mission property to use for the help of the natives this winter. Now it appears to me that this would be a solution of that problem for the winter and I am sure they would be a great uplift to the people. Mr. Personeus is handy and could repair the property as it would need. Should they go, however, I would favor that they be given a stipend for their services, and being so well acquainted with them I am sure they would be of great help to the natives.

Not knowing what your status is yet I was somewhat reluctant to write. Is Dr. Condit still the custodian of the property of the Board? What does his resignation mean as to freedom of us going on in the work?

If you are coming here by the first of December you will be able to bring an answer to these questions in person.

Mrs. Bruce joins in warmest good wishes for you.

Affectionately yours,

(Signed) Geo. G. Bruce

